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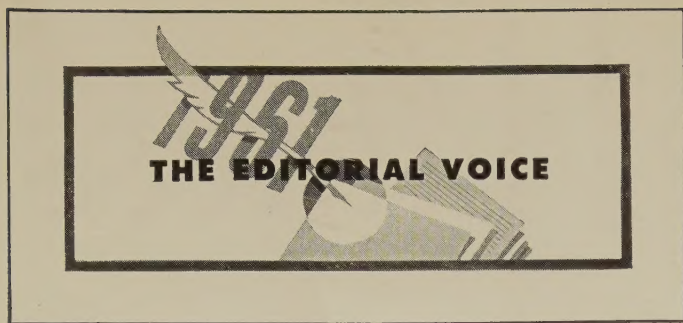
ERS-MONKMEYER

ORANGE VENDOR, PHILIPPINE ISLANDS

MAY 16 1961

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THERE IS NO SUBSTITUTE FOR THEOLOGY

We being what we are and all things else being what they are, the most important and profitable study any of us can engage in is without question the study of theology.

That theology probably receives less attention than any other subject tells us nothing about its importance or lack of it. It indicates rather that men are still hiding from the presence of God among the trees of the garden and feel acutely uncomfortable when the matter of their relation to God is brought up. They sense their deep alienation from God and only manage to live at peace with themselves by forgetting that they are not at peace with God.

If there were no God things would be quite otherwise with us. Were there no one to whom we must finally render up account, at least one big load would be gone from our minds. We would only need to live within the law, not too hard a task in most countries, and there would be nothing to fear. But if God indeed created the earth and placed man upon it in a state of moral probation, then the heavy obligation lies upon us to learn the will of God and do it.

It has always seemed to me completely inconsistent that existentialism should deny the existence of God and then proceed to use the language of theism to persuade men to live right. The French writer, Jean-Paul Sartre, for instance, states frankly that he represents atheistic existentialism. "If God does not exist," he says, "we find no values or commands to turn to which legitimize our conduct. So in the bright realm of values, we have no excuse behind us, nor justification before us. We are all alone, with no excuses." Yet in the next paragraph he states bluntly, "Man is responsible for his passion," and further on, "A coward is responsible for his cowardice." And such considerations as these, he says, fill the existentialist with "anguish, forlornness and despair."

It seems to me that such reasoning must *assume* the truth of everything it seeks to deny. If there were no God there could be no such word as "responsible." No criminal need fear a judge who does not exist; nor would he need to worry about breaking a law that had not been passed. It is the knowledge that the law and the judge do in fact exist that strikes fear to the law-breaker's heart. There is someone to whom he is accountable; otherwise the concept of responsibility could have no meaning.

It is precisely because God is, and because man is made in His image and is accountable to Him, that theology is so critically important. Christian revelation alone has the answer to life's unanswered questions about God and human destiny. To let these authoritative answers lie neglected while we search everywhere else for answers and find none is, it seems to me, nothing less than folly.

No motorist would be excused if he neglected to consult his road map and tried instead to find his way across the country by looking for moss on logs, or observing the flight of wild bees or watching the movements of the heavenly bodies. If there *were* no map a man *might* find his way by the stars; but for a traveler trying to get home the stars would be a poor substitute for a map.

Without a map the Greeks did an admirable piece of navigating; but the Hebrews possessed the map and so had no need of human philosophy. As one not wholly unacquainted with Greek thought I state it is my belief that but one of Isaiah's eloquent chapters or David's inspired psalms contains more real help for mankind than all the output of the finest minds of Greece during the centuries of her glory.

The present neglect of the inspired Scriptures by civilized man is a shame and a scandal; for those same Scriptures tell him all he wants to know, or should want to know, about God, his own soul and human destiny. It is ironic that men will spend vast amounts both of time and of money in an effort to uncover the secrets of their past when their own future is all that should really matter to them.

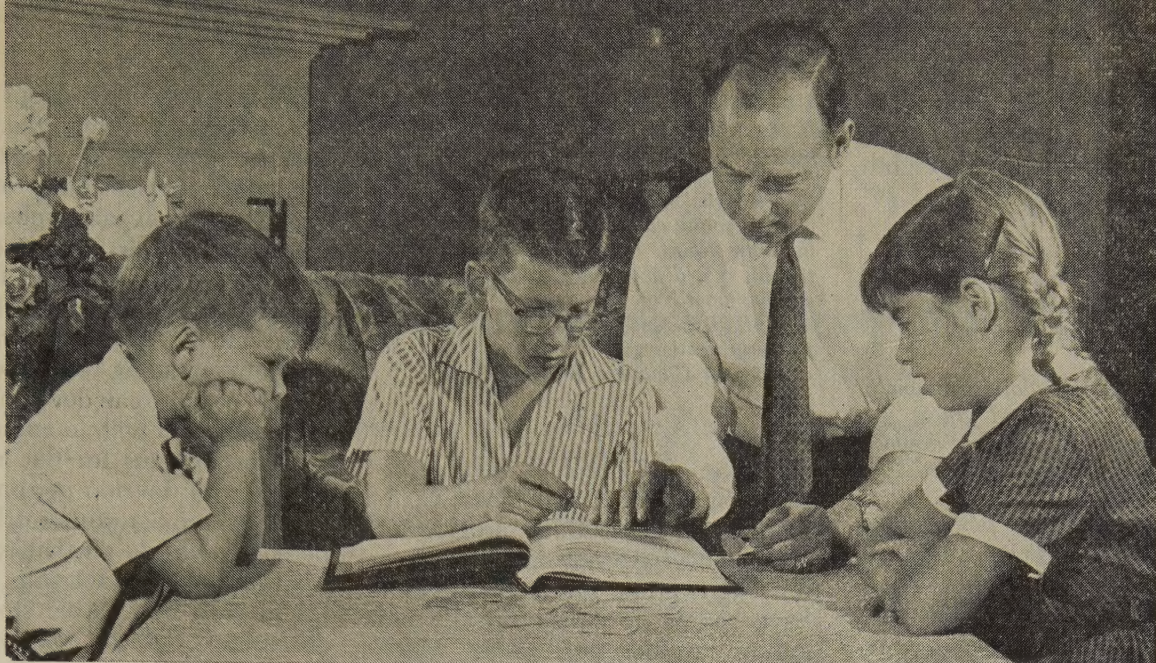
No man is responsible for his ancestors; and the only past he must account for is the relatively short one he himself has lived here on earth. To learn how I can escape the guilt of sins committed in my brief yesterdays, how I can live free from sin today and enter at last into the blessed presence of God in a happy tomorrow—that is more important to me than anything that can be discovered by the anthropologist. It appears to me to be a strange perversion of interest to gaze backward at the dust when we are equipped to look upward at the glory.

Whatever keeps me from the Bible is my enemy, however harmless it may appear to be. Whatever engages my attention when I should be meditating on God and things eternal does injury to my soul. Let the cares of life crowd out the Scriptures from my mind and I have suffered loss where I can least afford it. Let me accept anything else instead of the Scriptures and I have been cheated and robbed to my eternal confusion.

The secret of life is theological and the key to heaven as well. We learn with difficulty, forget easily and suffer many distractions. Therefore we should set our hearts to study theology. We should preach it from our pulpits, sing it in our hymns, teach it to our children and make it the subject of conversation when we meet with Christian friends.



Pray for the General Council, Columbus, Ohio, May 17-22.



Family interests can increase missionary interests too

A. DEVANEY

The Restoration of the Christian Family

By ROBERT BARTEL

MODERN sociologists are quick to point out that American society is now characterized by a high degree of family instability and dissolution. Some are even so concerned with the trend they express the view that our society will soon face a major "crisis of the family."

An analysis of this tragic trend indicates that industrialism, with increasing urbanization and interdependence, has been greatly responsible. The old-fashioned family of a bygone era often functioned as a single economic unit. This was especially true on the farm where the entire family worked together with unity of purpose and feeling. The young members of the family had responsibility, often difficult in relation to their age. They were not just consuming units but contributed substantially to the welfare of the family. These circumstances, though sometimes harsh and wearisome, were the basis for strong loyalties, for the entire family was pitted against the trials and crises abundant in rural or frontier life. Triumphs were family triumphs.

There are other reasons for the present decline in American family life. The social life of the family is

compartmentalized or fragmented as each member seeks association or participation in groups from which other members of the family are excluded. Social or extrafamilial agencies have steadily displaced family functions in the field of education and welfare, and even entertainment.

The church, paradoxically, has contributed in at least two ways to the weakening of family life. Church activity is made so comprehensive and time consuming that it joins the other centrifugal forces accelerating the family dissolution. Secondly, in consciously or unconsciously making the church the sole center of religious life, the family is deprived of its most vital motive. Church and family ideally should complement each other, not compete.

Finally, among the most serious aspects of the decay has been the breakdown of authority and discipline within the family. This may well be a part of a general decline of regard for authority, both religious and civil, but its implications for the Christian family are especially distressing. The idea that the family and its law are of divine origin is not prevalent today. The consequence is a loss of loyalty and obedience.

What may Christians do to counteract the tendencies we have observed and to restore the vitality of their family life? I propose first a brief examination of the family in the Christian context to assist in re-establishing the orientation of the Christian family. Then we may consider some practical considerations to be applied in everyday life.

God's central purpose for the family is well defined in the words of Moses to the children of Israel regarding the judgments and statutes of God: "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: *but teach them thy sons, and thy sons' sons.*" The people were gathered together at Mt. Horeb to hear the Word of God, "that they may learn to fear me . . . and that they may teach their children."

This instruction was not to be haphazard or pursued lightly: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7).

This moral significance of the family is beautifully expressed in the old adaptation of the seventy-eighth Psalm by Isaac Watts:

*Let children hear the mighty deeds
Which God performed of old;
Which in our younger years we saw,
And which our fathers told.*

*He bids us make His glories known,
His works of power and grace;
And we'll convey His wonders down
Through every rising race.*

*Our lips shall tell them to our sons,
And they again to theirs;
That generations yet unborn
May teach them to their heirs.*

*Thus shall they learn in God alone
Their hope securely stands,
That they may ne'er forget His works,
But practice His commands.*

The family provides the ideal situation for the inculcation of spiritual values. Whether they like it or no, parents, by word or example, are shaping the traits of character which their children will carry into maturity. This crucial formative position of the family has long been recognized by Communists. The Communist Manifesto written by Marx and Engels in 1848 contained this

Mr. Bartel, who lives in White Plains, N. Y., is on the financial staff of a major international oil company. He also teaches economics and international relations at Nyack Missionary College, as well as a class of young adults in the Alliance church in White Plains. In addition to these activities he is a deacon and serves on the executive board of the church. He is the son of Rev. and Mrs. Paul H. Bartel, formerly missionaries to China and now in ministry at Canadian Bible College.



objective: "We replace home education by social." The Chinese Communists, in their ruthless program of communes, have not only sought to raise agricultural productivity; they have sought to break up the old family loyalties and values which they consider a block to the progress of their atheistic and materialistic objectives.

The Christian view of the family includes a realization that the family is sanctified, that is, set apart for the service and praise of God. "Togetherness" has been the catch word in a slick magazine campaign designed to stress the pleasures of modern living—as a family. This is essentially a hedonistic approach which implies the family serves no other purpose but that its members may have a "jolly good time" together. The Christian family has joys and pleasures together, but these are incidental to and never the center of the family's aspirations and desires.

Finally, the family is God's vehicle for the transmission of heritage. We are told in numerous passages of Scripture that the faithfulness of the fathers is the cause of blessing on future generations. We are the heirs of such faithfulness on the part of our forebears. Will generations to come be blessed because of our faithfulness?

It is superficial to attempt a separation of the religious from the non-religious elements in family life. Elton and Pauline Trueblood have wisely said, "It is not necessary to invent a religious program for the home, because the home is intrinsically a religious institution. Sometimes the religion inculcated in the family is bad religion, self-centered and contemptuous of others; sometimes it is a secular religion as in the case of Marxism; but in any case the home is the place where most people receive their earliest and

deepest convictions about that to which they are committed."

What steps should parents take to fulfill their responsibility of providing a spiritual atmosphere? Undoubtedly, the first is the establishment of family worship. The spirit of common devotion which is nurtured and developed in prayer and Scripture reading will become a source of spiritual development for the family and will, in addition, provide the impetus for the individual members to develop personal habits of prayer and Scripture reading. The parent should do all that is possible to make the home worship meaningful to each one. Bible story books are useful, but the reading of the Scriptures themselves with explanation and comments will serve to introduce the child to Scripture language and stimulate his interest.

Worship in the home should be related to worship in church. Rather than disjointed events, the two can become part of a unified religious experience. The lessons learned in Sunday school can be reviewed and the child encouraged to relate what he has learned. The interest of the parent is communicated and the retention of truth learned will be intensified. The sermon heard in church might be reviewed and discussed with a reading of the relevant Scriptures. Here is an opportunity to adapt the thoughts presented from the pulpit to individual family needs, something the pastor obviously cannot do.

It should be pointed out that participation as a family in Christian service can be one of the most rewarding means of strengthening Christian family life. There are no set patterns, but such activities could range from the relatively simple, such as helping to prepare a packet for a needy family, to projects which could be rather involved, such as preparing an exhibit for a missionary convention.

The strengthening of family life in its spiritual aspects need not result in a sort of particularism such as that expressed humorously in the prayer closing, "Bless us four—and no more." In fact, the Christian virtues that are practiced and learned within the family circle, such as charity and considerateness, will then ideally be the norm for relationships outside

(Continued on page 8)

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Dr. Alfred Cookman Snead

Man of God and missionary statesman

AN APPRECIATION BY REV. LOUIS L. KING, FOREIGN SECRETARY

Dr. Alfred Cookman Snead passed into the immediate presence of Jesus at 1:15 A. M., Saturday, March 4, 1961, at Orlando, Florida. First Thessalonians 4:16, 17. Hallelujah!!

WE announce it thus for it is the way he would say it himself. And what an abundant entrance he must have had!

The story of Dr. Snead's career dates back to 1905 when he was superintendent of the Christian and Missionary Alliance branch in Atlanta, Georgia. In the intervening years he was a missionary in India; pastor at Indianapolis, Indiana; mathematics teacher at Wilson Academy; instructor at Nyack Missionary Training Institute; Foreign Secretary of The Christian and Missionary Alliance, and, in retirement, a benediction in The Christian and Missionary Alliance in Orlando. His name has been a household word in Alliance circles as long as many living today can remember.

From infancy through boyhood and manhood Dr. Snead knew the handicap of a weak body. In 1907, within a few months after arriving in India as a young missionary, he was stricken with tuberculosis and soon began to suffer severe and frequent hemorrhages. During one twenty-four-hour period he suffered four hemorrhages that seemed to drain the last lifeblood from his frail body. Then, in answer to believing prayer, the hemorrhages ceased, never to be repeated through all the years that followed.

Although healed, his body was too frail for continued service in India; but in the faith that characterized him throughout life, confident that God had a ministry for him, he married Miss Mary Kindig, a fellow missionary, and returned to the States.

His was a tall, delicate, stooping frame, in appearance meager and emaciated. He was never robust physically, but there was nothing weak about Dr. Snead otherwise. The way in which he triumphed over insuperable difficulties was a proof of his strong faith and iron will. He never looked at the symptoms that were always present, nor did he seek the pity of any. He was always radiant in spirit, the victor and not the vanquished, and through it all he accomplished more work than many a strong man would care to face. His own testimony was, "I knew the handicap of a weak physical heritage and was thus the more in need of the experience which is found in knowing Christ as one's

Dr. A. C. Snead



life in the physical as well as the spiritual realm."

Of his abiding place in the history of missions, there can be no doubt.

*"To lift the somber fringes of the Night,
To open lands long darkened to the
Light,*

*To heal grim wounds, to give the blind
their sight,*

Right mightily wrought he."

From 1921, when he was elected Foreign Secretary, until his retirement in 1956, Dr. Snead reigned like a king on his throne. To few men has been given the privilege over so long a period to administer such a world-wide missionary enterprise. When he retired there were twenty-two mission fields and more than seven hundred missionaries working in scores of languages. All but a few of the missionaries began their ministry under Dr. Snead's direction.

Through the years he roamed over the face of the earth—from Chile to the Sudan to the Kansu-Tibetan border to New Guinea. He knew missionary work in the most intimate, personal way and also in its widest ramifications. The names of missionaries and their children and the national pastors were all kept in his tenacious memory for ready reference in importunate prayer. He was ever a student of the world's political turmoils and he avidly read newspapers and news magazines that would keep him abreast of events. Everybody who knew him was impressed with the vast extent and the accuracy of his knowledge of tribes and peoples scattered over the face of the earth and the work of the gospel among them. He early and ardently espoused the indigenous church ideal of self-support, self-government and self-propagation and in 1927 saw it become the Society's policy.

For thirty-five years he stood at the helm and never lost his hold. In administrative affairs, no one could be more tender or kindly in personal judgment or more averse to wounding anyone. But when the occasion required, he was courageous and fearless to a degree. He was the guide and counselor of many missionaries in all parts of the world as they faced personal difficulties or problems in the planting of Christ's Church. His passing leaves a sad blank.

He had a voracious appetite for the Word of God. Through the long years practically every letter he wrote began with some portion of Scripture that had fastened itself on his mind that day, followed by "Hallelujah!!" His prayers were studded with Bible promises and Bible encouragements. At consecration services for outgoing missionaries he invariably quoted Psalm 67, until it became known as Dr. Snead's Psalm. Some of us remember never-to-be-forgotten occasions when at the close of day he lifted us heavenward by reciting selected portions of the Psalms fully and artfully.

Dr. Snead compiled the 1924, 1936 and 1950 editions of the *Alliance Missionary Atlas*. He also published one book of Bible studies entitled *The Eternal Christ*. During the years he wrote many of our missionary pamphlets, as well as articles. He also contributed regularly to the Union Gospel Press Sunday school lesson expositions. One of his hymns has attained a lasting place in our hymnody: his "Fully Surrendered" is frequently used in services throughout the United States and Canada and is found in the hymnbooks of many lands. Of this hymn's origin, it may be well to quote Dr. Snead's own statement:

"I was pastor of the Alliance Church in Indianapolis. One evening after the message the song leader announced the hymn, 'Almost Persuaded.' As they were singing it, the Holy Spirit moved my heart very deeply and seemed to say to me, 'Almost Persuaded' is not a victorious hymn for this occasion.' While they continued to sing the Lord gave me the first three verses of 'Fully Surrendered.' I wrote them in pencil on the flyleaf of the hymnbook.

"For some years I did not make any special use of the hymn. Then when I came to Nyack to live and to teach, Mrs. Snead's niece was asked to sing at a service. Ruth came into my study and said, 'Uncle Alfred, I am going to sing your hymn.' She went into another room and was practicing it. Again the Spirit of God moved my heart concerning it. I said to her, 'Ruth, that hymn is not complete. Wait and let me see what the Lord will give me.' Then the Lord gave me the fourth verse and I felt it was complete."

As great as were Dr. Snead's various talents, these qualities were unrivaled by his unfeigned piety, his profound humility, his cordial friendship, his truly Christian manners. About his whole life there was a serenity and vision which were very wonderful. He was an expert believer. His daily exercise was the practice of the Presence of God. The Person of Christ obviously afforded him recurring delight and wonder. In the exercise of prayer and faith and meditation, he rose above the earth altogether and ate and drank at the table of God.

Toward the end of his years in office there were occasions when he was too weak to continue the day's heavy work-load; however, after a period on his knees in communion with Christ, he received strength that manifestly was not his own and returned to the work at hand with a zest that amazed us all.

We of the younger generation who



Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 19, 1961, at 1:30 P. M., in the Veterans Memorial Auditorium in Columbus, Ohio, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials, and to conduct such other business as may properly come before this body.

W. F. Smalley
Secretary.

were privileged by our work to have very intimate contact with him found he had a certain mystic and moral aloofness. There were times when he heard the Lord speaking plainly to him. Certainly no one ever dared utter in his presence a lewd or profane word; even common exaggerations were taboo. People who did not know thought that a colleague-ship with him must be a difficult if not an impossible task for any younger man. But not so! He was full of reverence and affection. He thought for us and planned for our comfort continually. How we dined together and talked together, and how rich he could be on occasion.

Busy he was in the work of our own Society, yet Dr. Snead's interests and abilities brought him close to other missions and other organizations. He had cordial relations with the leaders of missions in many denominations. He was one of the leaders in founding the Evangelical Foreign Missions Association and served as its president for a year. For a time he served on the board of the American Bible Society, and he also served on the board of Christ's Mission, an organization for the assistance of former Roman Catholic priests.

Soon after he retired as Foreign Secretary, Dr. and Mrs. Snead moved to Orlando. Here he continued a spiritual ministry, speaking on numerous occasions, teaching the men's Bible class in the church, interceding for the world-wide church and carrying on a wide correspondence. His concern for and interest in his many friends and associates never diminished.

At the funeral service in Orlando on March 6, two things were especially significant: cable messages from seventeen of our mission fields were noted, and a hymn which epitomized Dr. Snead's whole life was sung:

*My goal is God Himself, not joy, nor peace,
Nor even blessing, but Himself, my God;
'Tis His to lead me there, not mine, but His—
"At any cost, dear Lord, by any road!"*

—FRANCES BROOK.

(Some details concerning the funeral appear on page 16 of this issue.)



NATURE,

GRACE,

and

PERSONALITY

By HELEN SIGRIST

IT IS easy to observe conduct and decide whether it is good or bad. It is easy to feel emotions and see their effects in others. We therefore find it simple to judge others, and ourselves, as to spiritual state. Too often our judgments are disastrously wrong.

Here is a woman who greets the world each day with a pleasant smile, who never raises her voice in anger, who has well-mannered children, who lives at peace with her neighbors and is kindly disposed toward the whole world. But she belongs to a Christ-denying cult. For all her pleasantness, she has no compassion for anyone outside her family and circle of friends; her life is one of comparatively harmless self-centeredness and self-indulgence. She was gifted with good health and a set of glands that run evenly; she was raised in a placid family and well trained; she lives in middle-class respectability and prosperity. As she is not a Christian, we conclude that the good qualities are the work of nature, not of spiritual grace.

But how about a Christian brother with a nice little house and a good wife and three healthy children? He is a friendly neighbor and a conscientious Sunday school teacher; he often speaks of his gratitude for God's many blessings. Are his cheerfulness and reliability and neighborliness fruits of Christian growth—or

may these also be very largely of the flesh? Would they be in evidence if he lost his job and his good digestion?

Again, another Christian is an early riser and finds it easy at that time to read chapters in the Bible and to pray, while others sleepily struggle with alarm clocks. He walks out into God's blue morning bubbling with vitality and the joy of life, whistling on his way to work. His Christian habits are excellent; but can we tell from this alone how well he knows God? Or does he happen to be the type known to psychologists as the morning-people, as contrasted to those who move slowly in the morning but begin functioning smoothly by evening, when the others are yawning and ready for bed?

On the other hand, a mature Christian woman who has spent years in the Lord's service is overtaken by extreme physical weakness and a disorder involving glands that regulate emotions as well as body functions. Exhausted and tense, she is terribly oppressed by the conviction that this is spiritual sickness. Satan whispers, "God has forsaken you," or "See, you failed; you have no faith, you are unspiritual, and God turns away because of your sin," or perhaps he whispers first one and then the other. Can it be that a condition that would respond to medical therapy and rest is essentially spiritual?

Our problem is that we may make our Christian psychology so simple that we think we understand without the need of either spiritual discernment or secular psychology—or even, sometimes, common sense. Then we cannot pray intelligently because we do not know we need help, or else we mistake the nature of our trouble.

Man's nature is complex. He is not a spirit living in a machine. Human nature involves the function of organs, the powers of emotion and the ability to reason, and all these are related to each other. Our knowledge of our nature is limited, though in recent years we have

learned considerable about the physical and mental spheres. We do know that worry and frustration will cause illness; and conversely, that body functions have great influence on emotions and attitudes.

By nature we differ in personality more than we differ in appearance. We cannot divide sharply the forces that have formed personality. There is inheritance, for example. We accept, if we are mature, the fact that some are tall and some short; that some have heavy curly hair while others are bald at thirty. We should accept as readily our intellectual and emotional differences, and thereby save much worry about ourselves and much fretting about others.

Besides heredity, there are pressures of home life, of community and class attitudes, and of the culture of our civilization—influences that go so deep that the naïve believe God created them complete with a full set of opinions and prejudices.

All these elements, good and bad, are physical and psychological, and so are our own self-improvement activities. They are nature, not grace—though the grace of God can work through all things to form us and draw us to Himself. Understanding this, we realize that the jolly, gabby, gregarious personality does not necessarily indicate any real love for people, let alone any divine love; likewise the quiet individual may not be either thoughtful or deep, but may simply have nothing to say or may be all wrapped up in himself.

We are all *in the flesh*, bound by physical laws and psychological limitations. It is a different thing to "walk after the flesh." This is the way of life of the unconverted man who lives according to what seems right to him. What seems right depends on whether he is the son of an African witch doctor or of an American physician; it will also be regulated by whether he is nervously aggressive or placid and passive, whether he has had moral training, or whether he suffers from mental

illness. Whatever his pattern of action, Jesus said, "That which is born of the flesh is flesh." It is centered in self.

A new element enters when there is spiritual birth. When the Holy Spirit gives life to a man, making him a partaker of the divine nature, that man becomes able to draw on the power of God and to begin to follow the Creator's pattern for his life. If he sees only dimly what he is himself, and what God is, he may not have a strong desire to substitute God's way for his own, and in large part may continue to walk "after the flesh." The clearer his view of God, the more he longs for a greater likeness to Him, for spiritual life.

The basis for the difference between the spiritual walk and that in the flesh is the direction, whether by God or self, though the expression necessarily involves character and action. Flaws in our make-up may not entirely disappear, but by God's transforming grace our very weaknesses can become useful. The fiery-tempered one becomes an apostle of love, but still a "son of thunder." The one who doubted can understand the doubting. The timid one can reach the sensitive and shrinking with the message of hope as no sturdy extrovert ever could.

Changes go beyond self-improvement. There will not be repression of angry words but elimination of resentment; there will not be mere courtesy or deeds of charity but overflowing love, and that not only to the kind but to the malicious. By this standard no self-examining Christian can claim a perfect walk with God; even if we could eliminate all sins of commission, our sins of omission would haunt us and drive us to the Lord in our weakness. Nevertheless, imperfect though it may be, spiritual life is beyond the physical and psychological. It is a miracle.

We only prove our own fleshliness when we sit down to analyze the words and deeds of brothers and sisters in the Lord to see which are spiritual and which are fleshly. It is our own nature we must try to understand. We resent criticism for matters out of our hands or beyond our strength, but we may be complacent at praise for qualities that in

us are not at all spiritual, though they might represent a great victory if found in another. It is not that we should not continue the good that comes naturally but that we should ask God to take us beyond this. There is no soul without warped and weak spots. We have our own forms of pride and selfishness which may be more crippling though hidden. God wants to reach all those spots.

There is a reverse side to this coin. Understanding of what is flesh and what is spiritual could prevent many sincere Christians from needless agony which can shake faith and ruin witness. It is a distortion of truth to claim that saints of God will be spared trial or pain except as punishment for personal sin, including lack of faith, for the history of the Lord's people proves otherwise. Strength is provided on request for all that God wants done—that is what we are promised.

Many Christians are convinced that the emotions, at least, fully and at all times reflect the quality of spiritual life. They are impatient or even contemptuous of any other view. They are sure the saints of the past would have endured no black hours if they had lived as well as some cheerfully grinning but pitifully unspiritual member of one of our

THE RESTORATION OF THE CHRISTIAN FAMILY

(Continued from page 4)

the family as well. The Christian family is not content to withdraw into itself; rather, in revitalizing its inner sources of strength it is helping to prepare each member to fulfill God's purposes in the world at large.

The restoration of Christian family life is of great urgency. It will not be accomplished by elaborate programs or slogans or a frenzied search for a secret of success. It will be done as families seek anew to place spiritual values and objectives at the center of their relationships. This means perseverance and patient devotion to establishing habits of worship and the atmosphere of a spiritual-minded home—an environment in which there is a continuous realization of our true citizenship. ♦ ♦ ♦

churches. May they never have to learn the hard way the inadequacy of this belief! May they never know the shock and panic when an unprepared Christian is weak in body and finds no light; when he has time to pray but it seems almost impossible.

It can be calming and comforting for the afflicted to remember that emotions are themselves rooted in the body, in the flesh, though they may express the joys of spiritual being. This could not be self-evident centuries ago, but it should be clear now as we see what a tranquilizer can do temporarily, or the adjustment of hormone secretion can do more permanently. Depression may be (though not necessarily, of course) as physical as the fever accompanying pneumonia.

What then? Are we helplessly imprisoned by the flesh? Shall Satan be allowed to harass us with doubts as to the reality of all we found precious in better days? No, for we can claim victory over emotions also, as over any weakness of the body that may be our lot for a time. The will can speak contrary to the feelings. We can reaffirm that we belong to God despite all this. We commit all to Him. We claim the promise that the Spirit, knowing our infirmity, will pray within us. There can be trust and, paradoxically, a sort of joy of spirit even in darkness as we know that God hears and supports and cannot fail. In His time the Lord will take away the depression, and this will be hastened if we have not added the agony of worry and fear.

There is no teaching of truth that cannot be perverted. It is all too easy to distort our picture of the love of God or, on the other side, of His justice. We can twist out of shape by our presentation and emphasis the Bible teachings on healing or holiness. Because we are human and still live in the flesh and cannot see God clearly, each of us can be absolutely certain that he sees God's truth somewhat out of focus, colored by his own personality. We are safest when we discount this at once and determine to walk softly, admitting how prone we are to wander. Such discernment as is possible to us begins in recognition of our weakness in the flesh and our constant need for the touch of the Lord's hand, and for His correction as well as support. ♦ ♦ ♦



DAVID R. ENLOW, Reporter

AT HOME

Biola attains accreditation: On February 24 Biola College was admitted to membership in the Western College Association, according to an announcement made by President Dr. S. H. Sutherland. Membership in the WCA carries with it full accreditation, a goal toward which Biola has been striving for the past twelve years.

Study Methodist-EUB merger: Dr. Reuben H. Mueller, senior bishop of the Evangelical United Brethren Church, has announced a definite proposal for or against merger with The Methodist Church will be presented to the General Conference of the EUB Church next year. The conference will meet in Grand Rapids, Mich., in October, 1962. Bishop Mueller said the commission on church federation and union, of which he is chairman, will concentrate on "the careful study of the possibilities for union with The Methodist Church."

Pastors urge name change for "Southern" Baptists: A group of Baptist ministers said at Wausau, Wisc., that the growth of Southern Baptist churches in the North could be accelerated if the denomination would change its name. The pastors said that the term "Southern" tends to isolate the denomination geographically, when actually it identifies distinctive theological beliefs.

NAE convention to plan new strategy: At its nineteenth annual convention in Grand Rapids, Mich., April 10-14, the National Association of Evangelicals will plan strategy to meet a triple threat which faces conservative Protestantism in America. The triple threat, as outlined by Dr. George L. Ford, NAE Executive Director, consists of atheistic Communism, liberal Protestantism which has forsaken many of the historic Christian doctrines, and Roman Catholicism with its efforts to break down church-state separation.

Pasadena, Winona Lake schools unite: The trustees of Fuller Theological Seminary, Pasadena, Calif., and Winona Lake School of Theology, Winona Lake, Ind., have announced merger plans for the two schools. Under the new arrangement Winona Lake School of Theology will become the Summer School Division of Fuller Theological Seminary. Dr. Harold John Ockenga, chairman of the Board of Trustees and Acting President of Fuller, has announced that Dr. John A. Huffman, former

president of Winona Lake School of Theology, will become a trustee of Fuller and will serve as director of Fuller Theological Seminary Summer School Division at Winona Lake.

Junior high pupils to study Hebrew language: Ninth-grade students at Hackett Junior High School in Albany, N. Y., will soon be studying the Hebrew language. The Albany Board of Education said it was adding the course because of "growing interest" in the language.

ABROAD

HCJB to open station in Uruguay: A long-wave radio station in Montevideo, Uruguay, has been purchased by the World Radio Missionary Fellowship, Inc., in preparation to begin broadcasting the gospel there in 1962. The missionary radio organization calls the new venture "Samaria Project."

Dead Sea city uncovered: Archaeologists from the Hebrew University in Jerusalem have found remains of an Israelite settlement of the sixth or seventh century near En Gedi on the western shores of the Dead Sea. The settlement is believed to have been founded by Josiah, king of Judah, about 638 B. C.

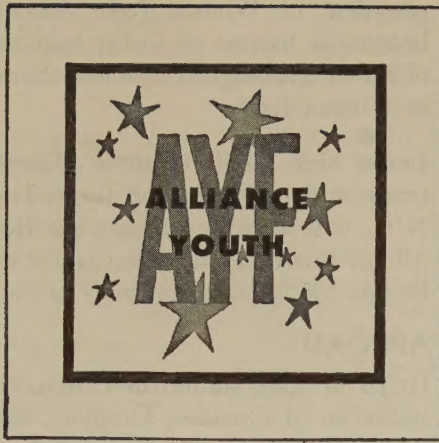
Muslim leader tours Asia: In a current tour of Asian countries Sheik Mahmoud Shatout, highest religious leader of the Muslim world, recently visited the Philippines where there is an estimated Muslim population of 800,000. The Muslim dignitary announced his intention of endorsing the inclusion of Senator Domocao Alonto, president of the Muslim Association of the Philippines, to the Council of Elders of the Islam religion. This powerful body is at present composed of thirty Egyptian members.

THE PRESS

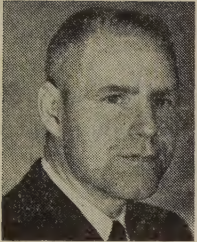
New popular appeal magazine for East Africa: A new magazine in the Swahili language has been launched by the Africa Inland Mission. *Afrika Ya Kesho* ("Africa of Tomorrow") made its first appearance last November and had a widespread acceptance.

New Hungarian Bible completed: After fourteen years of work a new translation of the Protestant Bible into Hungarian was completed in Budapest. Ten years ago a trial edition of the New Testament was published and a similar trial edition of the Old Testament is expected to be distributed before the end of 1961.

Religious Research Digest makes debut: A quarterly publication dealing with the specialized fields of non-Christian religions and contemporary theological trends has appeared on the market. Called *Religious Research Digest*, the new publication is edited by Walter R. Martin and published mainly to deal with the rise and spread of non-Christian religions and cults both in the United States and on the mission fields.



DONALD MORELAND, Editor



What Will a Christian Fellow Meet in the Service?

By CHAPLAIN (LT. COM.) RALPH G. CALDWELL, U. S. N.

Putting on a uniform basically does not change a man, so Joe Smith from "Hometown, U. S. A.," is pretty much the same old Joe in or out of the service.

Military service has become and remains the giant melting pot that brings together a representative cross section of young men from east and west, north and south; from various racial, ethnic and spiritual backgrounds. There will be people that believe substantially as Joe believes. They will hold like spiritual values and standards and practice similar devotional exercises. On the other side of the coin, Joe Smith will be living in close proximity to and working and rubbing shoulders with people whose moral and spiritual concepts leave much to be desired.

I suppose that moral laxity may actually seem more pronounced and flagrant in the military environment, but in reality the armed services simply reflect the culture of the society they represent. Obviously, a rupture in the national moral fibre will be mirrored in the calibre and character of personnel making up the military services.

What you believe is basic and fundamental. Do not be misled by those who glibly protest, "It doesn't make any difference what a man believes as long as he is sincere." You can be sincerely wrong! Your

beliefs influence your values. Your values condition your choices. Your choices direct your actions. Your actions form your habits. Your habits shape your character, becoming the warp and woof, the part and parcel of your personality. And your personality is *you!*

Therefore equip yourself well for the spiritual warfare that lies before you. You will meet head-on the onslaughts of the evil one. Temptations will be magnified and, in the flesh, desirable. The easy way will be to go with the crowd. The attitude of "Everybody's doing it" will prevail. This is where your faith will face its crucial test. This is where they separate the men from the boys. It takes a real man to stand tall for his convictions and not be intimidated with laughs of scorn and sneers of disgust from would-be "good-time Charlies."

Since you profess a personal knowledge of Christ, your service buddies and superiors will expect much from you. They will demand consistency in your daily walk, conversation and vocation. A slacker or a goldbricking "Christian" is a disgrace to the cause of Christ and heaps discredit to our most holy faith.

You, as a child of God coming to military service, must at all costs avoid the self-centered negative attitude, "What's in it for me?" Contra-

riwise, think positively: "What can I contribute?" Here and now assume that you must continuously take the initiative. Assert Christian leadership. Deliberately, prayerfully and thoughtfully seek Christian fellowship wherever you are. Your vibrant life and testimony will encourage and inspire others to take a firm stand for Christ. Remember, you are not alone. There are always God's people wherever you may be.

Let's face it. There is the human tendency, away from the pressures of family and church, to relax your devotional vigor and to express a false sense of new-found freedom. Although freedom is difficult to define and is more easily described, I can tell you what it is not. It is not release from restrictive rules. What would we do without rules? Play any game of sport without rules and there is no reason to the game. Even with the game of life rules are necessary guidelines that keep us from going out of bounds or hitting foul. A man knows true freedom only so long as he does what he ought to do.

If your faith is implicit, your goals should be well defined. Be discreet and observant in your religious pursuits. Be friendly and coöperative, but without surrender. Get to know your chaplain. Regardless of his religious persuasion, be Christlike and as helpful as you can for the over-all spiritual program of the ship or station.

Enlisted men are urged to get on the mailing list of the Christian Servicemen's Fellowship. Be amicable to the Navigators, the Overseas Christian Servicecenters and Christian missionaries all over the world. Those going to OCS or being directly commissioned may well coöperate with the aforementioned and become active in the Officers' Christian Union.

This is your challenge. Crystallize your faith and be firm in your convictions. What you really believe cannot and will not be easily taken from you. Your kindest criticism and best testimony will be a godly, industrious example. Assert positive Christian leadership. Seek devotional and spiritual fellowship. Be friendly and coöperative without compromise.

For you the military service is a great and effectual open door.

A Timely and Timeless Subject

REVIEWED BY DR. JOHN F. GATES

The Witness of the Spirit, by Bernard Ramm, Ph.D. Wm. B. Eerdmans Publishing Co. (1959), Grand Rapids, Mich. 140 pages, \$3.00.

For a long time the evangelical Protestant church has been standing in need of a sound, scriptural dissertation upon the theme of the witness of the Holy Spirit. Important as the subject is, it is strange that authors have avoided this phase of Biblical truth as if some unholy curse were hovering above it. Dr. Ramm's survey covers the subject from the early Church Fathers to the present.

Ramm points out that Rome confuses the "testimonium" with the infallibility of its own ecclesiastical system. The Reformers correctly insisted that the Word of God is superior to any church or individual therein, so that the charge of a "paper pope" falls wide of the mark. Yet we dare not separate the Word from the Spirit, nor the Spirit from the Word. The specific relationship of the Spirit to the written Word is a dual one: (1) in regard to *communication*, inspiration; (2) in regard to our *understanding* of the Word, illumination.

The Spirit's work in regeneration, sanctification, guidance, etc., is discussed. In relation to the deity of Christ Ramm holds that there are in reality three witnesses: the public life of Christ, the Holy Spirit and the written Word.

The author faces boldly the charges that will be made against him (and against us who have like convictions) of inwardness, subjectivism, unverifiable mysticism, etc. These insinuations are both the scandal and the glory of Christianity. They are the scandal because the believer cannot openly demonstrate the fact of the Spirit's witness in the same manner he is able to "prove" he owns some material possession. The charges are the glory because the Holy Spirit is by birthright the possession of every believer.

The inner witness of the Spirit testifies to the *logos* as God's revelation and to the Lamb as God's Redeemer. Books testify at a distance to the truth of the Christian faith; the Spirit testifies within.

Perhaps some will object to the amount of space and time the author gives to the consideration of Roman Catholicism in such a volume as this purports to be. However, we do not feel it is a misplaced emphasis at all. As Ramm well shows, the Roman Catholic Church has to all intents and

purposes substituted her own voice for that of her Master, and her own authority for the authority arising from the witness of the Spirit, in many cases.

That this volume will not have equal appeal to all classes of Christians is obvious from the inception of the work. It is placed within the framework of current theology, though it is not an "existential" view of theology. Some will think the book, considering its theme, a little heavy. Others, including the reviewer, will judge the conclusion, the long quotation from Karl Barth, a bit anticlimactic. However, the book has, and will continue to have, value as "an essay on the contemporary relevance of the internal witness of the Holy Spirit."

Beside the Still Waters, edited by N. A. Woychuk. Miracle Press, St. Louis, Mo. 361 pages, \$2.50.

Those who like books of daily devotion will find this one refreshingly different. Many such works run to gentle essays or bits of pleasant thoughts and soft poetry. This book consists of twelve studies of twelve different books of the Bible, one for each month of the year, broken down into daily portions for use at the family altar or in private devotion.

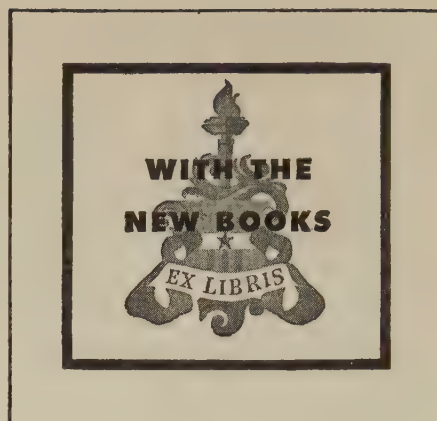
The book deals with Genesis, Proverbs, Luke, John, Acts, Romans, Ephesians, Philippians, Colossians, First Thessalonians, Hebrews and First John. Each book of the Bible is treated by a different author and the style is that of the Bible class. A strong foundation in Christian theology may be had by studying this book prayerfully with Bible in hand.—A. W. TOZER.

The Death and Resurrection of Christ, by Abraham Kuyper. Zondervan Publishing House (1960), Grand Rapids, Mich. 150 pages, \$2.50.

These twenty-nine messages on the two themes suggested by the title were first published in 1888. Kuyper was an outstanding Dutch theologian who is well known for his book *The Person and Work of the Holy Spirit*.

These brief treatises on the death and resurrection of Christ constitute a unique combination of theological teaching and devotional illumination. Kuyper writes as a preacher heralding the gospel as it is vitally related to these two major themes. Indeed this book will stimulate the mind of every Christian in perceiving the affinity between the death and resurrection of Christ and his personal relation to both.

Referring to the resurrection Kuyper writes, "It is this victory which causes the people of God to rejoice on Easter Day. It is a rejoicing which issues not from the superficial exuberance which



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is glad because Jesus lives again or because seeing our dear ones in heaven is now assured us. It is a profound spiritual joy known only to those initiated into the life of God."—GILBERT H. JOHNSON.

Principles of Biblical Hermeneutics, by J. Edwin Hartill. Zondervan Publishing House (1947, tenth printing 1960), Grand Rapids, Mich. 123 pages, \$3.50.

The author has been professor of Bible at Northwestern College, Minneapolis. This is a large-size volume measuring 7" x 10".

This is a practical presentation of the science of interpretation, written in language easily understood by the layman and at the same time challenging those who are trained in the theological disciplines. The material is written in outline form but with a maximum of information. There are twenty-three principles discussed, among them Dispensational, Discrimination, First Mention, Application, Synthetic, and the Christo-centric Principle. The last section deals with the Numerical Principle and here some of the observations are not too significant.

In some places the author sets forth sharp dogmatic statements without scriptural proof when Biblical attestation would be most helpful, and there are times when explanations are inadequate. However, the book contains a wealth of information and is a genuine contribution to the field of Biblical Hermeneutics.—GILBERT H. JOHNSON.



God wants no services of men to reward; He only wants to have such a life quickened and raised up in you as may make it possible for you to enter into and live in heaven.—WILLIAM LAW, 1686-1761.

Testimonies of Chinese Students

By REV. JOHN BECHTEL

For nearly twenty-six years Rev. John Bechtel has taught in various types of educational institutions in Hong Kong. These range from a primary school through high school, a refugee short term Bible school, a refugee Bible school, two Bible seminaries and a school for the blind. In addition to these he has conducted correspondence courses. From the wealth of his personal contacts he has gathered many testimonies of Chinese students. He gives some of them here as they were translated from the Chinese language. One is transcribed from Chinese braille.

1. Effectual fervent prayer (James 5: 16).

"I was born in Hong Kong into a happy family. My father was a merchant, keeping a shop in South America. When I was seven years old I contracted an incurable disease. My mother was very anxious about me and sent for many good doctors to heal me, but all was useless. My disease grew more serious day by day. All the doctors said there was no hope but that I must die soon. My mother did not believe it; she still had hope for me. She prayed for me day by day and trusted that God would save me. When my father heard that I was sick he came back to Hong Kong and took me to South America to be healed, but still it was useless. Then they carried me to our church where they prayed for me.

"That night I suddenly awoke from my dreams and heard the Heavenly Father speaking to me and comforting me. The angels were singing to me. I felt very comfortable and all my diseases seemed to go away, and I was recovered. At that time I was a teen-age girl, and God has since that time taught me. I hope that He will continue to teach me always."

2. I was blind, now I see (John 9: 25).

"I was a high school student at the outbreak of the Sino-Japanese War. The Japanese planes flew above us to bomb, so we were removed to a village for some time. Once when I was playing football my eyes were wounded by the ball, so I had to take rest at home. Though my eyes were cured, yet the right eye later became worse.

"In 1944 when the Japanese captured a large central China city, many youths tried to join in the guerrilla warfare. I, too, enlisted in our army to fight against the Japa-

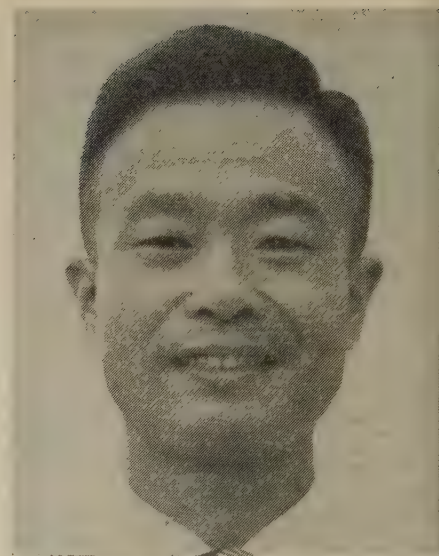
nese. After V-J Day the Communist bandits rebelled against the government, so I again was a soldier, fighting against them. In 1949 when the Reds invaded Hunan I was captured and was beaten by them with whips until my eyes were wounded again. When I was released and they tried again to catch me I fled to Hong Kong with my relatives. Through much suffering and hard times I was taken with sickness and my eyes became diseased again. I became blind. Oh, how pitiful I was in darkness. Neither hope, nor joy. Often did I think of my old mother and young childhood. Great was my pain and sorrow.

"Fortunately, I had the opportunity to believe in the Lord Jesus Christ, and to study in this school. Now I am no longer in sorrow because God gives me eternal hope and joy. I will continually follow Jesus Christ on the way to Zion."

3. Planted, . . . watered; but God gave the increase (1 Cor. 3: 6).

"I know that God loves me. Jesus has opened my eyes. I saw my sins and now I have the light of life. One night I thought that everyone had hardships in the world. When I was sorrowful a Christian gave me a gospel tract and invited me into the church. At that time I did not know what the preacher was talking about. I saw the others hold up their hands so I held up mine, but I did not know what sin was and I had many, many doubts.

"Later I met one good Christian worker who told me about the love of Christ. She said that Jesus gives me everlasting life. Also I read the Bible. Then I knew all my sins and I confessed them. I asked Jesus to forgive my sins. Since that time when I believed in Jesus I do not go to the movies. My life has changed



A. G. BOLLBACK
Mr. Liu Mei is pastor of the Bamboo Village Church in Hong Kong

since Christ came in. In the year 1957 I was baptized in the Baptist Church in Hong Kong. I thank God that Jesus has forgiven all my sins and heals all my diseases. 'All my life was full of sin when Jesus found me,/ All my heart was full of misery and woe:/ Jesus placed His strong and loving arms about me,/ And He led me in the way I ought to go.'

4. Forgetting those things which are behind, . . . I press . . . (Phil. 3: 13, 14).

"My boyhood has gone by like water, and I have now reached youthhood. The recollection of my boyhood is like a sweet dream, but my boyhood can never be recovered. What is the use of longing? Let bygones be bygones, but I must make good use of the days of my youth, lest I should someday regret having wasted them. I hope I can be a sincere servant of Christ and that I may leave the sin of the world and forever follow Him."

5. Unfeigned faith that is in thee, which dwelt first in thy grandmother (2 Tim. 1: 5).

"I was born in a Christian family. When I was a child my grandmother used to take me to church to study the Bible on Sunday. I was very glad to go there because I liked to hear the story of Jesus Christ. I always thought that if everyone in the world would learn the example that Jesus Christ had given to us, then there would be no war nor sorrow within men's hearts."

God hath not forsaken us (Ezra 9: 9).

"I was born in Canton into a good family. I had a father, mother and a brother, and we all loved one another. During the Second World War my father was killed, and we became very poor. However, my mother believed in God. Every day she prayed that God would bless her family. During the war we were never hungry nor did we have trouble. Mother taught us the Bible and convinced me that it is the Word of God.

"Once during the war my mother's faith failed. My brother went to another town and the boat on which he was traveling sank; all the men were reported dead. Mother became very angry and said things about God, but I knew that God was just testing her. I prayed to God to forgive her mistake, and then one day my brother came back.

"My mother realized that God blesses us throughout all our lives, and from that day we all believed in God earnestly and asked Him to prepare us for any test. Every day, three times a day, we praise God."

I believe that thou art the Christ, the Son of God (John 11: 27).

"About seven years ago I came to Ling Ying Middle School. The schoolmaster is a Christian, and every week we have an hour in class to hear something about God or about the gospel. We read the Bible and I know that the Bible was written about two thousand years ago. It is the oldest and greatest Book in the world. It cannot be denied nowadays. So, according to this, I

believe that the Bible is the Word of God, and I believe everything in the Bible.

"In the Bible I find many things about God and Jesus Christ. I have read the four Gospels and in every Gospel I have read the testimony of Jesus. There were many prophets who were sent from God to bear witness to Jesus. That proved that Jesus is the Son of God, and that is the first reason why I believe Jesus is the Son of God.

"I have found many stories told about Jesus in the Bible. They are all very interesting because they show us the power of Jesus. Reading them, I know that Jesus could heal the sick only by saying words; that Jesus could feed five thousand with only five loaves and two fishes. Jesus could raise the dead from the grave. These are miracles that could be done only by God. Therefore, I believe Jesus is the Son of God."

We bring these personal testimonies to a close with two quotations from the experience of another student who wrote: "I am a nurse in a big hospital and also a daughter in God's family. I entered the family only a short time ago, but I had been wandering around the door of God's family for a long time. At length I was pulled into the family of heaven."

After stating that she had been baptized during the Christmas season, the young Chinese Christian closed her "story" with these words: "Baptism is only a ceremony. Christianity is only a kind of a religious name, but I believe in Jesus Christ. May my God bless me and direct my course where I ought to go." ♦ ♦ ♦

Plan to Attend Council

In just six weeks the General Council of The Christian and Missionary Alliance will convene in Columbus, Ohio. The dates are May 17-22. All meetings will be held in the Veterans Memorial Auditorium, at 300 West Broad.

We trust that all of the official workers of the Society and as many lay representatives as possible will attend. In the meantime, please pray earnestly that the power of God will be present to direct in all matters and to bring the endowment of the Holy Spirit essential for the carrying out of our commission.

The regular meetings of the Council (the opening session will be the public service at 7:30 P. M. May 17, with the message brought by Rev. Robert W. Battles) will be preceded by a Missionary Conference in the Deshler-Hilton Hotel beginning at 10:00 A. M. Monday, May 15. On Wednesday, May 17, at 1:30 P. M. there will be a special session concerning Sunday school work. This will be held in the Veterans Auditorium.

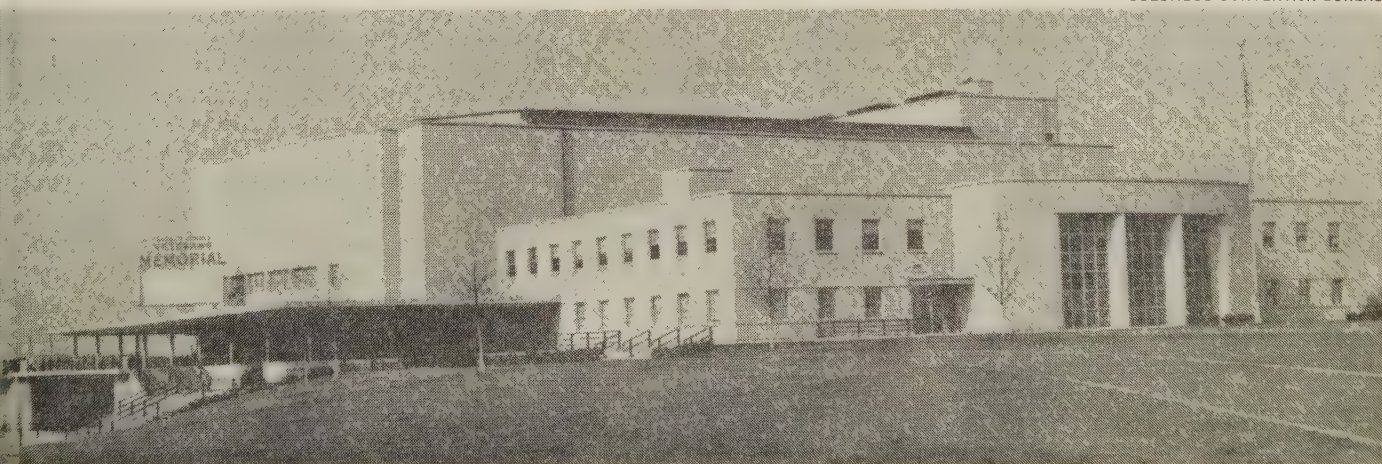
The Preachers Chorus this year will be conducted by Rev. S. J. Farinel. Dr. R. R. Brown, founder and for forty-one years director of the Chorus, asked to be excused this year. The Preachers Chorus is one of the best-loved features of the Council. Another musical feature will be a special program presented by St. Paul Bible College on Saturday evening.

CLERGY TRAVEL. Through the courtesy of the various Railroad Passenger Associations arrangements have been made for round-trip clergy tickets to be purchased upon presentation of the clergy certificate in the territory of origin. Tickets may be purchased from April 15 to May 20 inclusive.

Those who plan to attend the Council are urged to send their notice of intention as early as possible to Rev. David N. Clark, Beulah Beach, Ohio.

Veterans Memorial Auditorium, Columbus, Ohio, where General Council meets May 17-22

COLUMBUS CONVENTION BUREAU





Chapel in Bidong, among the Red Tassel Maas of Viet Nam. Actually there is a large space between the chapel and the guesthouse, which here appears to be an extension of the chapel. Mr. and Mrs. Jackson and Rev. T. G. Mangham, Jr., are seen in the second row, right of center. Other missionaries who attended the dedication service are scattered through the group.

A Church Among the Red Tassel Maa Tribe

The first contact was made twenty-five years ago; now, after years of prayer, there is spiritual fruit

By MRS. HERBERT A. JACKSON

MANY in the homeland have been praying with us that God would let us see an established group of believers among the Red Tassel Maa tribe before the close of 1960. For a time it seemed we were asking for the impossible. However, we continued to send K'Sem B into the jungle to witness, and we continued to pray and believe for a harvest. It gave our faith a real boost to know that hundreds of friends at home were beseeching God with us for this seemingly impossible thing. God has answered those prayers.

Sometime in 1959 K'Sem B was witnessing in a small village that was being relocated at a center not far from Bosre, the place we visited back in 1936. There he found a very distant relative whose heart the Lord had prepared to receive the Word. Every night K'Sem B witnessed to crowds of neighbors who came to this home. He taught them to sing "What can wash away my sin? Nothing but the blood of Jesus." K'Sem B has never needed any spe-

cial training in oratory when he begins to preach about the efficacy of the blood of Jesus Christ as compared with the blood of buffaloes, goats, pigs and chickens! It just rolls out of him. Several persons decided at that time to put their trust in Jesus Christ.

Then in March, 1960, we prayed definitely that two of these Maa tribesmen would come to Dalat for a session of Bible school. Five came! Among them was K'Tang, an older man who was much more intelligent than the average tribesman. He seemed to be their leader.

From that time there has been a most marvelous moving of God's Spirit among these people. One tribesman after another has left his village taboos and taken his stand for Jesus Christ. Mr. Jackson went in several times during the year to spend a day or two, as did Mr. Loc and K'Sem B.

K'Tang became a witnessing Christian. He witnessed first to his sister and brother-in-law, and the brother-

in-law was saved. The sister, K'Is, was expecting a baby and was afraid to break the taboos binding women in her condition. One of these forbade the eating of deer meat, but she broke through that taboo one day when Mr. Jackson and Sem were in the village. The Christians had brought a deer and they were having a wonderful time eating and rejoicing together in their spiritual liberty. K'Is stood aside for awhile, but her brother invited her to join them, which she finally did.

K'Tang had also witnessed to his closest friend, K'Srai. He too accepted the Lord Jesus but was not yet quite sure about abandoning all the taboos in his rice field. At this same time, when the others were gathered for a little worship service before Mr. Jackson and K'Sem B were to leave, K'Srai came running in, excited and greatly concerned because he had found part of the skull of a civet cat in his rice field. What should he do? Normally he would abandon that field, but the

ice was already up between ankle and knee. The Christians assured him that God would take care of his rice if he would dare to trust Him. They all went to the field with K'Srai and claimed God's protection. To conclude the story: at harvesttime no rice anywhere in that area could compare with K'Srai's. He had an abundant crop.

The Lord also protected K'Srai's rice from wild beasts. During the harvest season he went out to his fields and found that a herd of wild boars, estimated at about forty, had eaten in his neighbor's field and then had slept through the night in K'Srai's field. But they left early in the morning without stopping for breakfast.

When we had the next session of school in August ten Red Tassel tribesmen came. The first five returned, having matured in Christ and having an enlarged capacity to receive some of the deeper truths. During the first school I had taught them who God is, that He is everywhere, that He is our Father, and so on. Later I questioned them: "Is God here with us now?" "Yes," they replied. "Well, then, is He also back in the village?" K'Tang replied immediately, "Oh, no. Only Satan is here." The next session I asked K'Tang the same question and he smiled as he replied, "Yes, God is here, but we must tell the people for they don't know it."

Soon after that second school session they invited us to go into the jungle and dedicate the two chapels they had built. Can you imagine our joy when we saw crowds of tribesmen lined up by the side of the road to welcome us? I recalled another group lined up in a village not far from that same spot. It was in 1936 and they were asking us to stay with them and tell them more about this wonderful Christ who was able to deliver them from their bondage and all their fears. Now after all these long years here was a group that trusted in God.

The two chapels were decorated as only tribespeople who know their jungles can do it. There were great ferns, beautiful moss and a variety of gorgeous orchids. In K'Tang's village they had also put up a large guesthouse with a spacious kitchen built at one end. A full-sized pig

and several chickens hung from the rafters, ready for cooking.

Everything about the services was most precious, but I think the testimonies of these new Christians were the most touching. K'Tang broke down as he told of all God had saved him from, and of the wonderful peace he has had since putting his trust in God. K'Srai followed, and then others. Last, a young teacher who as a student had come to children's meetings in Djiring and had "prayed" at that time now prayed again at this dedication service. He testified that he is determined to follow Christ all the rest of his life. He urged his pupils to do the same. Do pray for this young man.

As we returned home Mrs. Loc told me that the nonbelievers in Bidong were exasperated because of the

liberty the Christians have, and that they despise them in their hearts, saying the Christians are like a flock of ducks swimming around in a big pond with no cares or worries—just enjoying life!

Seven of these Red Tassel Maa tribesmen were baptized after the school session held in December. Many others are looking forward to the baptismal service to be held in April, God willing. They are happy, though meeting opposition with trials beyond our comprehension. We count on you to stand by in believing prayer that God will protect and keep His own in this Red Tassel tribe. He who has begun such a good work among them will surely complete it unto the coming of our Lord Jesus Christ as we continue to trust Him. ♦ ♦ ♦



Not a dormitory but the administration building of the Bible school at Nhatrang, Viet Nam

A Correction

Just a brief note of correction regarding your photo (January 11 issue) of the new Bible school here in Nhatrang, Viet Nam. The building shown is the administration-classroom building, not a dormitory, as mentioned. On the left, partly in view, is the first of two twin dorms which will house upwards of three hundred students. The second dorm, now under construction, would edge into your photo on the right as the dorm already constructed edges in on the left.

The photo was taken on the opening day of school in September, 1960, the photographer standing atop a high jut of solid rock which lies in the area between the dorms. This rock is now being slowly removed to form a lovely quad area between the main buildings.

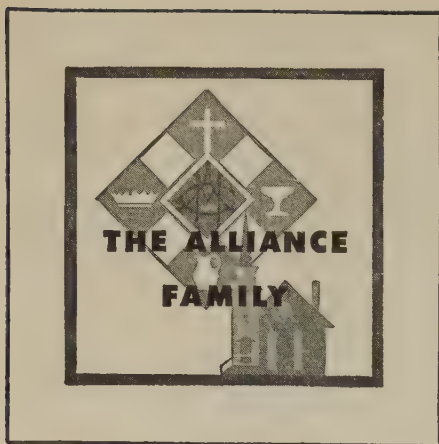
If you were to stand on the veranda of the second level of the administration building (see photo), facing the photographer, you would be looking right out over the lovely blue China Sea, enhanced by offshore islands and, almost every day, the white sails of the fishing fleet. Facing the other direction, you would look out over a verdant valley hemmed in by a jagged mountain

range. The result of all this, we think, is one of the most beautiful Bible school campuses in all the world. The view is truly inspiring.

At first we had thought of building the chapel in the area between the two dorms (the quad). Now the chapel is under construction off to one side on the main campus on a small hilltop. We have completed four faculty houses, the dean's residence and two houses for missionary-teachers. We trust the second dorm and the chapel will be finished sometime this summer.

We truly praise God for this lovely location. It presents both opportunity and challenge. Here we trust to train the future church leaders, pastors and workers of Viet Nam. For this we need the beauty of the Lord our God to shine upon us, even as the campus in its physical aspects enjoys the beauties of His creation.—REV. DALE S. HERENDEEN, Viet Nam.

To date a total of \$209,612.28 has been received for the new Bible school buildings at Nhatrang and for the erection of churches in strategic centers in this fruitful mission field. Another \$40,000 is needed to complete this project. Gifts may be designated and sent to the Treasurer, 260 West 44th St., New York 36, N. Y.



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Lloyd J. Skellie and children, Philip, Myra and Joel, left March 16 for their third term in the Philippines. They expect to open a new station at Tampilisen, Mindanao.

Rev. and Mrs. Oscar W. Jacobson left March 17 for Colombia. They are returning after an extended furlough because of ill health. They served the church in Worcester, Mass., for two years in the interim.

Rev. and Mrs. Michael Kurlak left March 19 for Guinea, West Africa, where Mr. Kurlak is the field chairman.

On Furlough

Miss W. A. Oakes arrived in New York by plane on March 7 from Laos. She served three years and five months as a missionary to Laos, during which time she had repeated physical testings of a serious nature. This situation contributed to her decision to resign from missionary service. The Foreign Department regretfully accepted her resignation.

Mrs. W. W. Conley arrived March 15 from Indonesia on an emergency health furlough.

With the Lord

Mr. Frederick Thornley, of Owen Sound, Ont., went to be with the Lord

Rev. and Mrs. O. W. Jacobson
Colombia



on February 25. He was ninety-one. Mr. Thornley was one of the early workers in the Owen Sound Alliance Tabernacle and engaged in a rich and rewarding ministry of intercession for Alliance workers at home and abroad. He will be greatly missed.

The New Generation

To *Rev. and Mrs. Howard Bedell*, South Holland, Ill., a daughter, Esther Ruth, on February 20.

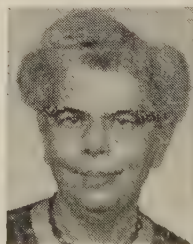
To *Rev. and Mrs. P. W. Reidhead*, New York, N. Y., a daughter, Julia Ann, on February 26.

To *Mr. and Mrs. Donald M. Taylor*, Taylor, Mich., a son, Kevin Macartney, on January 28.

Revival in Elma, Wash.

According to reports from Rev. Jacob Kornelson, pastor of the Christian and Missionary Alliance church, Elma, Wash., revival came to this church recently when Rev. E. R. Burnett, of Sonoma, Calif., held two weeks of meetings. Mr. Kornelson reported, "We entered into these meetings expecting great things from God. We were not disappointed. People were saved, Christians built up in the faith, individuals were healed, and we witnessed deliverance from satanic oppression. Every financial need was met."

Mr. Kornelson added that the spirit of revival has continued even though the meetings are history. "Our elders have entered into the ministry of praying for the sick," he said, "and there is a growing concern for the lost in the community and the world around us, indicated by the burden of prayer.



Rev. and Mrs. Michael Kurlak
Guinea, Africa

Women Meet in Michigan

The Ladies United Missionary Society of Michigan met in Wyandotte on March 9, with over one hundred women present. In the morning Mrs. S. G. Barnes, of Argentina, encouraged the groups to faithfulness in prayer, and Mrs. F. W. Tyler, of the Voltaic Republic, Africa, spoke of the need to bear one another's burdens. In the afternoon Mrs. Tyler described the translation of the Scriptures. Articles for the outfit of the Tyler family were displayed and presented to them. The Michigan area president is Mrs. Herbert Wiggins.

Guest Speaker at Simpson

Mr. Stanley Tam, businessman—evangelist from Lima, Ohio, was the guest speaker during spiritual emphasis week at Simpson Bible College, San Francisco, Calif., during the opening days of the spring semester. Mr. Tam related many of his own experiences and challenged the students to become effective soulwinners.

Dr. A. C. Snead

An appreciation of Dr. A. C. Snead appears on page 5. Here are some additional details concerning the funeral.

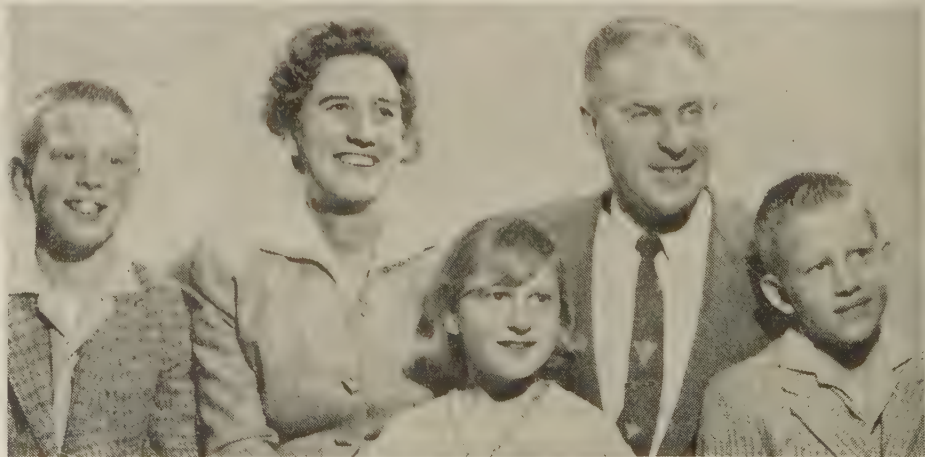
Although weakened after surgery in the fall of 1960, Dr. Snead carried on most of his usual activities until Friday afternoon, March 3, when he was hospitalized with pneumonia. Early the next morning he was with Christ.

The funeral service was a time of rejoicing in the certainty and assurance of God's promises. Rev. Robert W. Battles presided and brought the message. Dr. Nathan Bailey represented the world-wide fellowship of the Society and paid tribute to Dr. Snead's ministry. An honor guard of missionaries and pastors in the area attended the casket before the service, and pallbearers were elders of the church and members of his Bible class. Interment was in Orlando.

Mrs. Snead, who has been his faithful and gracious helpmeet through the years, remains at her home in Orlando.

(Continued on page 19)

Rev. and Mrs. L. J. Skellie and family, Philippine Islands



Sunday

1 CORINTHIANS 7:20-32 (verse 23a).

How poor our sacrifices and services for the Master and our fellow men appear under the shadow of the cross! . . . The cross is the only inspiration of true benevolence, sacrifice and zeal for the salvation of men and the world. If its mark has been placed upon us then henceforth we are not our own, we are bought with a price. All we are and have belongs to Him, and the great sacrifice is little to give to Him.—A. B. SIMPSON.

Monday

PSALM 25:1-10 (verse 5).

Faith is only a light in the soul, but it is a light which shines upon duties and not upon results or events. It tells us now what is to be done, but it does not tell us what is to follow. Accordingly it guides us but a single step at a time, and when we take that step under the guidance of faith we advance directly into a land of surrounding shadows and darkness. Like the patriarch Abraham we go, knowing not whither we go, but only that God is with us. In man's darkness, we nevertheless walk and live in God's light.—THOMAS C. UPHAM.

Tuesday

RUTH 2:1-12 (verse 12b).

When we get our attention on God He unfolds His magnitude to our faith, He spreads abroad the great wings of His attributes, His majesty, His power, His glory. . . . It is an epoch in our lives when God unfolds Himself to us, when He gives us a vision of His infinite providence, of the vastness of His resources, the revelation of His inward feelings, the largeness of His arrangements, the delicacy and minuteness of His care over us, the far sweep of His eternal purposes.—GEORGE WATSON.

Wednesday

REVELATION 22:8-21 (verse 16b).

*Break forth, O glorious Morning Star,
And shine, for night is on the earth;
It is far spent, and darkness now
Is deepening, shadows fall. The birth
Of a new day begins. At dawn
It sees our Lord in glory, power;
Lift up your heads, His coming's nigh!
Break forth, O glorious morning hour!*
—EVA GRAY.

Thursday

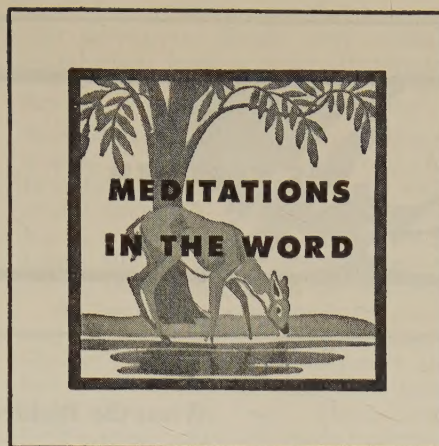
ACTS 14:19-28 (verse 22b).

I know that ye are in grief and heaviness; and if it were not so, ye might be afraid, because then your way should not be like the way that our Lord saith leadeth to the New Jerusalem. Sure I am that if ye knew what was before you or if ye saw but some glances of it, ye would with gladness swim through the present floods of sorrow, spreading forth your arms out of desire to be at land.—SAMUEL RUTHERFORD (1637).

Friday

MARK 9:1-10 (verse 8).

When all the transcendent experience of these three disciples had passed; when the heavenly visitors had departed; when the



Edited by EDITH M. BEYERLE

vision had ceased, Jesus was still *with them*. Seasons of special significance and glory come to one and all of God's people to encourage them to lift their eyes to eternal verities rather than to their times even of spiritual blessing. When all is just ordinary and routine in the Christian life it is easy to wonder why there are no special manifestations. One thing is sure, when all feeling is gone, Jesus is *with us* still (Matt. 28:20).—PAMEIL.

Saturday

PSALM 130 (verse 5).

There is no streamlined recipe, or short-cut way, to finding out God's will. . . . Over and over in Scripture we are exhorted to "wait" on God for His blessings and guidance. If His guidance is worth anything it is worth waiting for. To wait on God implies, of course, a waiting in prayer, in fellowship and communion, not a cold marking of time. It is by this continual and prayerful waiting upon Him that our hearts are conditioned for His will, so that when it is revealed it may likewise be carried out.—G. C. WEISS.

Sunday

ISAIAH 6:1-4 (verse 2).

Of the six wings, two were used to cover their faces and two to cover their feet; only two were left for flight. They were veiled workers. Even their own transcendent beauty they covered from the sight of others and themselves; and their work, suggested by their feet, was hidden as soon as it was done and they swept on to new commissions without stopping to reflect on what they had done. What a pattern of true service here. God give us the veiled face and the veiled feet!—A. B. SIMPSON.

Monday

JOHN 6:36-47 (verse 38).

In the Gospel of John we have the inner life of our Lord laid open to us. Jesus speaks frequently of His relation to the Father, of the motives by which He is guided, of His consciousness of the power and spirit in which He acts. Though the word "humble" does not occur, we shall nowhere in Scripture see so clearly where-in His humility consisted. . . . This

grace is in truth nothing but that simple consent of the creature to let God be all, in virtue of which it surrenders itself to His working alone.—ANDREW MURRAY.

Tuesday

PSALM 143 (verse 10a).

We talk about being surrendered to the will of God. When you get into your carriage you surrender yourself to the horse, but you hold the reins and make him go where you want to. It seems that we surrender to God's will, but try to hold the reins and do God's will by going our way.—A. J. GORDON.

Wednesday

REVELATION 1:7-18 (verse 7).

*Lo, He comes with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending
Swell the triumph of His train:
Hallelujah!*
God appears on earth to reign.

*Yea, Amen; let all adore Thee,
High on Thine eternal throne;
Saviour, take the power and glory;
Claim the kingdom for Thine own:
Oh, come quickly;
Hallelujah! come, Lord, come!*
—Translated, CHARLES WESLEY.

Thursday

MARK 10:35-45 (verse 39).

Jesus has now many lovers of His heavenly kingdom, but few bearers of His cross. He has many desirous of His consolation, but few of His tribulation. He finds plenty of companions of His table, but few of His abstinence. All wish to rejoice with Christ, but few wish to bear anything for His sake. Many follow Jesus as far as the breaking of the bread, but few to the drinking of the cup of His passion.—THOMAS À KEMPIS.

Friday

PROVERBS 25:15-28 (verse 19).

A broken tooth or a foot out of joint is not of much comfort or use to the possessor of either. Just when the tooth is needed for chewing, or the foot is necessary for carrying the body, it is found wanting. So, says God, is a faithless man in the time of trouble. He is not to be trusted, for he will let you down when you need him most! But the Man, Christ Jesus, is ever trustworthy. Confidence in Him is never misplaced. "It is better to trust in the Lord than to put confidence in man."—PAMEIL.

Saturday

JOHN 17:1-13 (verse 3).

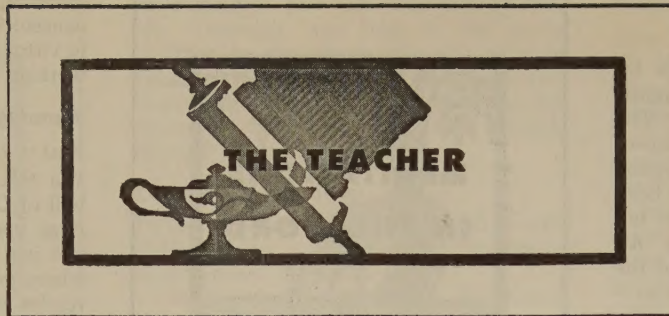
God builds the bridge by which we pass into the unclouded region of eternal life, stone by stone, as we step by step advance. Every day He lays down the stone on which we are that day to put our foot. Some, beholding the far-stretching morass before them and discerning no bridge, refuse to advance; they wait for God. But God has put down a stone for them and will add no other until they have begun to walk.—GEORGE BOWEN.

April 9, 1961

LESSON TEXT—
Proverbs 1:2-7;
Job 28:20-28

GOLDEN TEXT—
James 1:5

DEVOTIONAL READING—
Psalm 90:1-12



By Harold J. Sutton

April 16, 1961

LESSON TEXT—
Job 2:3-6; 19:13-21

GOLDEN TEXT—
James 1:12

DEVOTIONAL READING—
1 Peter 5:6-11

The Source of True Wisdom

The Book of Proverbs is anticipative of the apostolic precept: "Whatsoever ye do, do it heartily, as to the Lord."

I. WHAT IS WISDOM? (Proverbs 1:2, 3).

(1) "*Wisdom*" and "*instruction*" for the mind (v. 2). There is a salvation for the perceptive faculty. Redemption proffers a light in the Lord. (2) "*Understanding*" and "*discretion*" for the will (vv. 2,4). Here judgments are rendered and decisions are registered. Action is measured and metered by one's will. The result is direction and destiny. (3) "*Judgment*" and "*equity*" for the life (v. 3). Awareness passes through determination to action and life is forged in the pattern of practice. Fair dealing and the Golden Rule are to be the governing principles in our relationship to others.

II. WHY IS WISDOM? (Proverbs 1:4, 5).

There is (1) *subtlety for the simple* (v. 4). Moral discipline provides the artless and undesigning ("simple") with a capacity to escape from the snare of evil. There is deliverance for those who put their trust in the Lord. (2) *Knowledge for the young* (v. 4). Youth need not learn everything by experience. There is a knowledge that comes by history and observation. It is that of moral discipline. (3) "*Learning*" and "*counsels*" for the wise (v. 5). "Christianity is the perfection of common sense, and a reverence for traditional wisdom has always characterized the best society." Careful attention to the matter in hand will bring one to proper principles and perceptions.

III. WHERE IS WISDOM? (Proverbs 1:7).

There are three aspects: (1) "*Knowledge*." Awareness, application, perceptive alertness—all are included. It is the what, how and when of moral choices and conclusions. (2) "*Beginning*." The margin calls it "principal part," the core or center. The circumference is spoked from a hub that defines its far-reaching perimeter. (3) "*The fear of the Lord*." Raise the concept and you have a reverential awe that gives God ("the Lord") His rightful place of universal primacy. Remove the foundation stone of "the fear of the Lord" and knowledge becomes distorted and partial. A proper attitude upon the part of the finite in the presence of the Infinite gives an accurate appraisal of all else. This is true knowledge.

IV. WHENCE IS WISDOM? (Job 28:20-28).

(1) *Negatively*. It is not to be found in "the eyes of all living [the earth]," "the fowls of the air [the natural heavens]," "destruction and death [the grave]." (2) *Positively*. Verse 23 reveals that God alone knows. The immensities (v. 24), the wind (v. 25), the waters (v. 25), the rain (v. 26), the lightning and the thunder (v. 26), all serve as illustrations of divine wisdom. "Then" (v. 27), at creation, God prescribed the laws of external nature. He "did . . . see [contemplated]" this wisdom. Moreover, He declared (mathematically calculated) it and "searched it out" for man's contemplation. Says Job (v. 28), "Behold [stop and see]," there is a "wisdom" of which the foregoing is but a measuring rod. There is a wisdom (not creative nor preservative) that moves in the moralities and spiritualities. Such wisdom is "the fear of the Lord"; understanding is the perceptive discernment that will "depart from evil."

When the Righteous Suffer

"Doth Job fear God for nought?" This assault on God explains the book. God vindicates His own honor by permitting Satan to attack His servant, to sweep away the hedges about him, and successively strike at his property, his family and finally himself." (A. T. Pierson).

I. THE COUNCIL (Job 2:1, 2).

"When the sons of God came . . . Satan came also." It may have been the first ecclesiastical conference the latter attended; it certainly was not the last. Verse 1 indicates that Satan knew his place. His response to the question "From whence?" was within the framework of strict truth but volunteered nothing. The divine mood was to increase the rope and the question then concerned Satan's progress in the contest concerning Job. It is no longer "From whence?" but "Hast thou?"

II. THE CONSIDERATION (Job 2:3).

"My servant Job . . . there is none like him in the earth." Job was standing the test and thereby vindicating the divine appraisal. "In all lines and spheres of life, some particular persons are called upon to illustrate universal truths and confer universal blessings." Here was the medium through which God would answer the devil's challenge. Job was to be the backdrop against which the glory of the Lord would be clearly revealed. Blessed is the man with whom God can challenge Satan.

III. THE CHARACTER (Job 2:3).

(1) *He was perfect*. The word denotes singlehearted sincerity and moral blamelessness. A Gentile, on earth, in patriarchal days, married, with a large family, having great possessions and many interests—perfect. God said so. (2) *He was upright*. Internally he was perfect (sound to the core); externally he was upright (proper in conduct). One complements the other. (3) *He feared God*. Morality was not divorced from religion. This fear carried no smack of dread; rather it savored of devotion. (4) *He eschewed evil*. Fearing God is the vertical dimension; eschewing evil the horizontal. "Eschew" means to avoid or hurry from. (5) *He was steadfast in integrity*. Here is the keynote: Job was neither weakened nor wooed by the losses recorded in chapter one. He completely trusted in God.

IV. THE CONCEPT (Job 2:4, 5).

"A skin for a skin" was a proverb for barter or exchange. Argued Satan: Job has not yet felt it where it hurts. The world says it thus: "Every man has his price." (We may be sure that the man who says it has his.) As Satan was to see, Job was not for sale at any price.

V. THE CONSENT (Job 2:6).

What a colossal confidence God had in Job! "Go to," said God. Job is the battleground; yours is the power; Mine is the risk. There is but one reservation: Job may not be killed. Killing him would nullify the contest by removing the proof.

VI. THE CONDITION AND THE CONFIDENCE (Job 19:13-21).

Brethren, kinsfolk, the servants, wife and bosom friends failed. Bones protruded and life was but a thread. But God was in the picture and a better day was in the offing. Verses 25-28 give the assurance.

THE ALLIANCE FAMILY

(Continued from page 16)

He is also survived by a sister, Mrs. Omar Smawley, of Bostic, N. C.; a daughter-in-law, Mrs. Betty Snead, and four grandchildren: Paul Lawrence and Mary Carol, students at Asbury College, and Elizabeth and John Alfred, who live with their mother in Georgia. His son, Paul K. Snead, missionary to Malaya, died in a plane crash in India in 1953.

Mrs. Snead wishes to express her very deep appreciation for the hundreds of messages she has received. While it is impossible for her to reply personally to each one they have brought much comfort to her.

Evangelistic Meetings Held

Lumberton, N. C. Evangelist Robert Manderson ministered recently in the Alliance church of Lumberton, N. C. The pastor, Rev. Harold R. Ronson, stated that the special meetings were preceded by a month of cottage prayer meetings in the homes of the Lumberton congregation.

Uniontown, Pa. Evangelist J. Clarence Shrier, from Ottawa, Canada, held special services recently in the C. & M. A. church of Uniontown, Pa. Rev. Grant Walborn, pastor, stated that in each service "there were those who sought God for definite spiritual needs." He added that there were also those who were prayed for because of physical needs, and that "many believers re-dedicated their lives to the Lord."

Burlington, N. C. Rev. H. P. Rankin held two weeks of meetings recently in the newly finished Christian and Missionary Alliance church of Burlington,

N. C. Pastor Webster Hardwick reports that seventy-six people were reached for salvation, healing, or for other needs.

Rev. G. S. Anderson Holds Services

Rev. Gordon S. Anderson, evangelist of Nyack, N. Y., held services recently for Rev. John Brokaw, pastor of the affiliated Community Church of Paramus, N. J., and later joined Rev. Harold Lane, Alliance pastor of Port Chester, N. Y., for another series of meetings.

Mr. Anderson's meetings in the Paramus church were the first evangelistic services held there since his father, the late E. M. Anderson, ministered there twenty-five years ago. There were twelve known decisions made to receive Christ.

In Port Chester there were also several decisions for salvation, and the pastor and his people stated that "they had witnessed the largest attendance at evangelistic services in their history."



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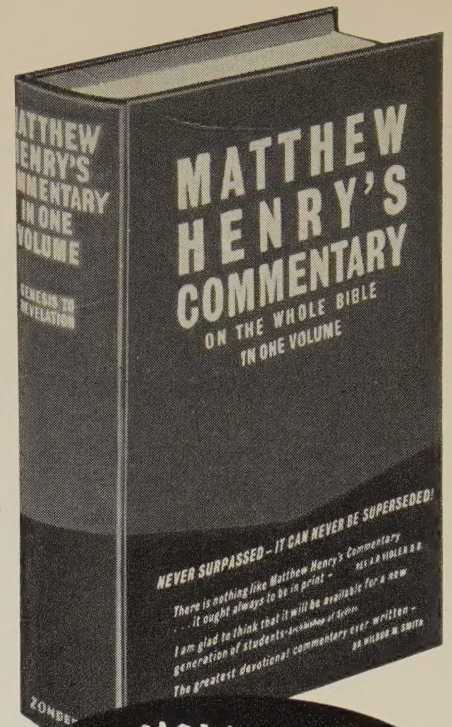
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Missionary Treasury

February 1961

General Fund \$306,696.19
Missionary Specials 29,527.08

We rejoice in the faithfulness of our generous stewards whose contributions for our various funds are reported above. We are especially grateful for the amount given for the General Fund which, although it is still short of the budgeted amount, is for the first two months of this year 5.8 per cent larger than the income of a year ago.

Gifts for the month of February were covered by our receipt Nos. 40435-41677 and 3173-3273. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.



Bagobo tribesmen, Philippine Islands

G. D. STROHM

A Philippine Tribesman's Testimony

RENATO ELID, a Bagobo tribesman in the Southern Philippines, is now a student at Ebenezer Bible Institute in Zamboanga. He bears eloquent testimony to the effectiveness of missionary labors:

"Before the gospel came to my people," he writes, "they lived in utter darkness. Their religious rites included great feasts to which the *datus* (chieftains) brought slaves to sacrifice to the gods of the river, the rocks and the balete tree. Before the planting of crops the *datus* would require a human life to be sacrificed to the god of the palay. When my grandmother died the relatives, according to the custom, chose a pretty maiden to serve her in the other world, and each person present, beginning with my father, struck her with a spear.

"In order to rise above other tribes my people resorted to force and bloodshed. The government established a garrison of constabulary in our area to stop the stealthy killing of plantation owners, but all control measures failed and the Spanish religion (Romanism) had no effect. Then the missionaries of the gospel came. Through the ministry of Rev. Wesley Edmonds my grandfather, Datu Inkel, and others were converted. One of Ebenezer's earliest graduates, Rev. A. Salon, came as pastor of the church and *datu* after *datu* turned to Christ, their people following them.

"Killings came to a stop, robbery vanished, the stealing of wives ceased, and marriages conformed to Christian teaching. Objects of witchcraft, the root of all evil practices, were burned. The constabulary barracks became a school for native children. Some who studied there later came to Bible school. So mightily has the Word of God prevailed in changing men's lives among the Bagobo tribes of southern Davao Province."

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada